# CHURCH DOCTRINES PROVED BY THE BIBLE.

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# THE BIBLE.

M. A. M.

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# PREFACE.

"The moon above, the Church below,
A wondrous race they run;
But all their radiance, all their glow,
Each borrows of its sun."

*Christian Year.*

"I AM the LORD, I change not." CHRIST being one with His Church, it follows that "the faith once delivered to the saints" must be kept whole and entire, and that the eternal truths of the Gospel are as unchangeable as JEHOVAH Himself; His Church, the same yesterday, to-day, and for ever.

In the present day the prophetic words of S. Jude are fulfilled; and the time is indeed come, "when men will not endure sound doctrine," nevertheless, she, of whom it is written "the gates of hell shall not prevail against her," stands secure; her voice is heard amongst the nations. In England she is enthroned in the hearts of thousands of her children, and the Queen of England is one of her "nursing mothers." Widely scattered and far apart are her children in other parts of the earth, but the voice they learned to love in childhood is yet heard; their hearts echo the songs of their mother, and some among them would re-echo the strain, and waft the melody to distant shores, to cheer those who fear that Church truth may no longer be found in its

purity, among the heresies and fanaticism which reign predominant in many of England's colonies.

In some of the British dependencies, a member of the Church is sometimes tempted to exclaim with the daughters of Judah in Babylon, "How shall we sing the LORD's song in a strange land?" Surrounded on all sides by those, who, while clamouring for "Christian union," break, by their own unauthorised acts and unsound doctrine, the bonds of union, the sons and daughters of the Church are accounted bigots, and taunted with want of charity for claiming for themselves the right to walk in the old paths, as they who thus pronounce judgment maintain their right to walk in the new ways they have made for themselves.

That Christian union is desirable, is a question upon which there cannot be two opinions; that it is probable or even possible under the present dispensation is another matter. It is S. Paul who tells us that "the time will come when men will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears;" and though it is our duty to aim at Christian union and to avoid schism, just as it is our duty to pray for and to use every means in our power to convert GOD's ancient people, the Jews; the Holy Scriptures tell us only of one period on earth, as it now is, in which all shall be of one mind, as plainly as they tell us that the Jews "shall be a proverb and a byword among all nations" until CHRIST Himself shall come to convert them.

It has been well said, 'duties are ours, events are GOD's.' It can never be a duty to sacrifice principle to attain any end, and Churchmen must steer their course by the ancient landmarks; they must walk in humble faith and obedience in the narrow path, which their LORD and His Apostles trod before them; and those who leave it to walk in ways of their own choosing must return to it, Churchmen must not go to them. The

laws which bind Churchmen are the laws of God, and they teach them that as they are to be conformed to Christ in all things, and He was nursed, and His bodily wants ministered unto by an earthly mother, so they must be nourished and brought up by their Holy Mother, the Church militant, if they would become members of the Church triumphant.

The music of the early Church was all harmony; and her voice, clear and distinct now as it was eighteen hundred years ago, warbles the same notes throughout all time; while from the east and from the west, from the north and from the south, echo repeats the strain. Discordant notes from the world's ill-tuned instruments, may cause the ancient harmony to be less clearly heard, but they cannot silence it, and the melody wafted from the Holy Land to the British Isles, is echoed in Australia; nor will the sound cease or the echoes of Church truth die away until the trumpet of the Archangel shall be heard, and individual voices are lost in the grand chorus in which men and angels shall join to ascribe "glory and honour to Him that sitteth upon the throne, and to the Lamb for ever and ever."

M. A. M.

# CHURCH DOCTRINES PROVED BY THE BIBLE.

## CHAPTER I.

"LAY UP FOR YOURSELVES TREASURES IN HEAVEN."—S. Matt. vi. 20.

BEFORE the Spirit of GOD moved upon the face of the waters, and gave life to them, they were as man is, before he is born of water and of the Spirit—no hidden treasure is there. With life, GOD gave the command, "bring forth abundantly," "and it was so."

So, in the mystical waters of Baptism, He gives that which will enable us to bring forth abundantly, and to lay up for ourselves treasures in heaven.

"Except I wash you ye have no part in Me," is our LORD's remark to one who sought to be His disciple without conforming to all His ordinances. "What I do," says the lowly JESUS, "ye know not now, but ye shall know hereafter;" and, blessed be GOD, we do know fully. We know that the waters of Baptism are a wall unto us on the right hand and on the left, as the waters of the Red Sea were to the children of Israel, when passing from Egyptian bondage to the land of Canaan. We know that when we are washed in what

Luther[1] has well called "the laver of regeneration," we are cleansed from original sin. When we are buried with CHRIST in Baptism, we are born again to newness of life, and placed at the entrance of the strait gate and narrow path that leadeth unto life eternal.

It is while walking in this path that we have to lay up for ourselves "treasures in heaven."

What are those treasures? and how may we gather them?

When GOD said in the beginning, "Let there be light," He saw "that it was good," and He divided it from the darkness; and "He called the light day and the darkness He called night." He willed that this light should continue as long as the world lasts—a glorious type of the greater light, which, in the fulness of time, should come down from heaven and shine for ever and ever.

Ages roll on, and in later days the Spirit of GOD, addressing those born again of water and of the Spirit, says, "Ye are not children of the night, but children of the day—walk as seeing Him who is invisible."

As children of the day, we have to walk in that light shed abroad from the beginning, (Gen. i.)—the light which lighteth every man that cometh into the world. (S. John i. 9.) That light shows us that we must, at the commencement of our journey from this world to another, buckle on the shield of faith. Without this treasure we can gather no others that would be accepted at the gate of heaven. The shield may be dim at first, and if a traveller think that it is enough to have it, and that he can keep it bright by his own devices, "that man's religion is vain," (S. James;) but if he seek in the narrow path lighted by the Spirit, the treasures which shall secure him an abundant entrance into heaven, (2 S. Pet. i. 11;) and an exceeding great re-

[1] Luther was but quoting S. Paul, who uses the very identical *expression*. (Tit. iii. 5.)

ward, (1 Cor. iii. 8; 2 S. John 8; Rev. iii. 11;) he will find that while seeking and laying them up, his shield is growing brighter day by day; and reflected in it, as in a mirror, he will see all the Christian graces with which he must clothe himself, and which are the treasures "that neither moth nor rust doth corrupt."

Washed and sanctified by the power of God in the waters of Baptism, the new-born child of light rises from them with garments spotless and undefiled, and commences his pilgrimage. The first treasure reflected in his shield will be

Humble Obedience, and written thereon, "This is the way, walk ye in it," (Isa. xxx. 21.) "Be obedient in all things," (2 Cor. ii. 9.) "Obey My voice and I will be your God," (Jer. vii. 23.) "To obey is better than sacrifice," (1 Sam. xv. 22.)

Never losing sight of this treasure, he sees it reflected in his brightening shield, as a pure crystal stream issuing from the fountain in which he was washed, and flowing on in one unbroken current to the ocean of eternity. Embedded in this stream are all the precious jewels which shall adorn those who are accounted worthy to sit down at the marriage supper of the Lamb; and the pilgrim hastens to gather them, and soon he adds to his faith

Virtue. (2 S. Pet. i. 5.) This treasure, he finds, is not one jewel, but comprises innumerable sparkling gems, (Phil. iv. 8,) which cause his shield to glitter with a brightness not of earth. Then he searches after

Knowledge; and while seeking for her as silver and for hid treasure, he learns to know himself; that he is "but a child gathering pebbles on the shore of the great ocean of truth," but as one of the "children of the day," that the time will come when "he will know even as he is known," (1 Cor. xiii. 12;) and content with the knowledge that shows him the true wisdom, his own ignorance and nothingness, apart from

the life that is hid in CHRIST with GOD, he goes on his way rejoicing and adds to knowledge

TEMPERANCE. He has learned while seeking after knowledge, that in running the race set before him, he must not entangle himself with earthly vanities—that he must set his affections on things above—that having set his hand to the plough, he must not draw back, for 'it is written,' "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the HOLY GHOST, and have tasted the good word of GOD, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the SON of GOD afresh, and put Him to an open shame." (Heb. vi.) He has learned that in striving for the mastery he must be temperate in all things—he must keep under his body and bring it into subjection, lest, at the last, he should become a castaway. (1 Cor. ix. 27.)

PATIENCE is the next treasure that he gathers, and much the pilgrim needs the precious jewel. He knows that one of the saints of old has written, "Let patience have her perfect work," (S. James:) and another saint, "Ye have need of patience." (Heb. x. 36.) He feels that it is indeed so, but he remembers the promise "to him that overcometh," (Rev. ii.) and he bows his head and worships.

Glistening in the far depths of the crystal stream, he beholds

GODLINESS, which he has read in the light of GOD'S word, "is profitable unto all things, having promise of the life that now is, (Ps. lxxxiv. 11,) and of that which is to come," (1 Tim. iv. 8;) and knowing that "without holiness no man shall see the LORD," he takes the jewel, and as he adds it to his other treasures, he thinks of the command, "Be ye perfect even as your FATHER *which is in heaven* is perfect," (S. Matt. v. 48;) and

he exercises himself in all godly living, fasting, watching, praying, "looking for the new heavens and the new earth, wherein dwelleth righteousness." The more he prizes his treasure the more brightly it glitters, for "the path of the just is as the shining light that shineth more and more unto the perfect day."

A priceless talent,—a hallowed gem is the next treasure,—

BROTHERLY KINDNESS. CHRIST Himself, our elder Brother, has said that "the cup of cold water, given in His Name, shall not lose its reward." We are commanded to "love one another." (S. John xv. 17.) We are told that "pure religion and undefiled before GOD and the FATHER is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world." (S. James i.) We are taught to "do unto others as we would have others do unto us," to "learn to do well," (Isa. i. 17,) to "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow;" and then the Spirit says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.)

Lastly he makes his own the brightest jewel in the crown of glory, which the faithful pilgrim shall one day wear. None will ever fade, but "the greatest of all" is

CHARITY. (1 Cor. xiii.) By laying up these treasures we "make our calling and election sure," and secure an entrance into the "everlasting kingdom of our LORD and SAVIOUR JESUS CHRIST," (2 S. Pet. i. 10, 11;) where "there shall be no more curse; but the throne of GOD and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His Name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the LORD GOD giveth them light, and they shall reign for ever and ever."

## CHAPTER II.

"A GARDEN INCLOSED IS MY SISTER, MY SPOUSE; A SPRING SHUT UP, A FOUNTAIN SEALED."—Song of Solomon iv. 12, &c.

"A GARDEN inclosed (barred)—a spring shut up—a fountain sealed!"

Such is the Holy Spirit's description of the Spouse of CHRIST—the Church. In this inclosed garden is the tree of life. So it was in the beginning, so shall it be always.

In Genesis we read that Adam was sent forth from the garden of Eden lest he should take of the fruit of the tree of life; and cherubims, (ministers of GOD'S power) and a flaming sword which turned every way, were placed to guard the way to the "tree of life," henceforth barred to man; no approach to it but the new and living way, shadowed forth during the old dispensation; revealed under the new.

In the Revelation of S. John the Divine, we read, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of GOD, and whose leaves are for the healing of the nations." In the same book we also read, "Blessed are they that do His commandments that they may have right to the tree of life."

In the first book of the Bible we learn that by exercising the power of free will, in disobeying GOD'S commands, man forfeited his right to the "tree of life;" in the last, the full and perfect love of GOD tells us, that by exercising that power aright in obeying His commands and walking in the way opened from Calvary, he may again have a right to eat of its fruit and live for ever.

"The flaming sword turning every way!" "The *sword of the Spirit,* which is the word of GOD," (Eph.

vi. 17,) turns every way to guard the "inclosed garden." "Inclosed!" Therefore none but those who enter the garden can know what it contains. One entrance only is there to the garden—a lowly door in the form of a cross; inscribed on it the name of JESUS, and the word Obedience; at the threshold a well of water, springing from a fathomless abyss of love, with the words inscribed round it in letters of light, "Wash and be clean."

How few are there who realize the awful mystery, a mystery, and yet a clear revelation, for 'it is written,' that the flaming sword in the hands of the cherubim, is still turning every way to guard the tree of life. The word of GOD ever guards the Church. To her alone are the words addressed, "Rise up, My love, My fair one, and come away." It is to the "inclosed garden" that the Bridegroom goes to gather lilies, to whom He says, "Thou art all fair, My love, there is no spot in thee." No, for CHRIST and His Church are one. Leaning on her Beloved she has gone up from the wilderness, and He has shaded her with the banner of love and clothed her with His own righteousness.

In the wilderness of the world the secrets of the "inclosed garden" cannot be known; for, inscribed on the flaming sword are the words, "If any man will do His will he shall know of the doctrine whether it be of GOD," (S. John vii. 17;) so that all is hidden to those who are disobedient. Who shall drink of "a spring shut up?" who shall draw from "a fountain sealed?" unless the door be first opened; the seal removed. The "north wind" may "awake," "the south wind blow," and waft the aroma of the garden to the ends of the earth, but the flowers whence it proceeds can only be known to those who are in the garden. They in the wilderness may read the truths revealed by the light of the flaming sword; they may gird on breastplates of their own choosing, and fight with weapons they have taken from GOD's armoury, and go forth to do battle

with those who blaspheme God's Name and openly rebel against His authority; but not being in the appointed way, anarchy ever accompanies their efforts. They are teaching without the "inclosed garden;" they stand not within its guarded boundary; they know none of its sweetness. Never having tasted the waters of Baptism, they possess not the grace which God promised should ever flow in that sacred channel. Having received no authority, by the imposition of hands from those who alone have the power to grant it by the Will of Him, who said, "Lo, I am with you alway," they are self-constituted ambassadors, and who can wonder that those who pay allegiance to them one day, set up to be ambassadors themselves the next? They seize upon the brilliants of the flaming sword and surround them with a false setting, and give them a colouring of their own; and thus, the jewels which shine the same to-day and for ever to those in the "inclosed garden," and are a light to light them on their way, become a savour of death unto those in the wilderness. (Titus i. 16.)

The "inclosed garden," guarded by the flaming sword, is herself appointed to be its witness and its keeper. They were ordained by God to uphold and defend each other and can never be separated. The glory of each is reflected in the other, and both derive and give back their light to the source of light.

Thus all is clear and there is no darkness in the garden. *Love* and *Justice* meet and reign there. *Repentance*, *Confession*, and *Pardon* walk hand in hand. *Humility* accompanies *Wisdom*. *Charity* is ever seen with *Faith*. *Fasting* and *Alms* hide themselves in shady bowers; but when the Beloved goes into His garden to eat His pleasant fruits, He often finds His fairest in shady places.

The "inclosed garden" is also called "a fountain of *gardens*." Watered from a well of living waters,

Manna rained down from heaven upon her, she nourishes with the heavenly food, the heritage committed to her care, and it increases and multiplies; and when the wilderness is shrouded in darkness, the LORD GOD giveth light in the garden, and they who walk in it shall one day see His face and His name shall be in their foreheads.

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## CHAPTER III.

"YOUR LIFE IS HID WITH CHRIST IN GOD."—Colos. iii. 3.

THE life of the Blessed Virgin is a remarkable illustration of this truth. Like the evening star, she rises and shines so that the world may see and feel her brightness and her beauty; but far away from all corporeal senses, she moves in her own appointed orbit, fulfilling GOD'S will: her course watched and known only to those whose thoughts are heavenwards—her setting, unmarked—lost in the light of the sun which rose upon the world in her night of darkness and of sorrow.

Century after century had passed away since the promise was made to Adam in the garden of Eden that the seed of the woman should bruise the serpent's head. The world was four thousand years old: GOD'S ancient people had fallen under the yoke of the mighty Roman, and Herod swayed the sceptre of Judea, when a messenger from the court of heaven appeared to a virgin whose name was Mary. We pause upon her name, for her history is shadowed forth in it. 'Exalted' or 'bitter' are the meanings of this Hebrew word. Who can measure the height of her exaltation—who can conceive of her nearness to GOD? to whom it was said, "The LORD is with thee: blessed art thou among women. Thou shalt bring forth a Son, and shalt call

His name JESUS. He shall be great, and shall be called the Son of the Highest: and the LORD GOD shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the SON of GOD." Who can tell the bitterness of the cup she had to drain, to whom it was prophesied, "a sword shall pierce through thy soul?"

We are told that Mary dwelt in a city of Galilee named Nazareth, a city, whose inhabitants were so proverbially wicked as to give rise to the saying, "Can any good thing come out of Nazareth?" We are told that she was espoused to a man whose name was Joseph, who, like herself, was of the house and lineage of David. Both were of royal birth, but none of the pomp and pageantry of royalty surrounded them. The glory of an earthly inheritance was no more seen. Mary was poor and lowly; Joseph was a carpenter. But "the high and lofty One who inhabiteth eternity, whose name is Holy," said in old time, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit," (Isa. lvii.;) and though "heaven is My throne and earth My footstool, I will look to him that is poor and of a contrite spirit, and that trembleth at My word." (Isa. lxvi.) And so it came to pass in later days, that the angel Gabriel paused not in his flight from heaven till he stood before her who was so full of grace, and so exalted in her humility as to be utterly unconscious of her fitness in GOD'S sight to be the Mother of His SON.

When Gabriel addressed her, "Hail, thou that art highly favoured, blessed art thou among women;" "she was troubled at his saying." Her humility was real, and praise humbled her; but the angel said, "Fear *not, Mary; for thou* hast found favour with GOD;"

and the glorious announcement that she should be the Mother of the SON of GOD, inspired no feeling of exultation in the heart of Mary. Faith in GOD's promise, abasement of self, perfect obedience to GOD's will, marked the few words she uttered in reply to the angel's address. "Behold the handmaid of the LORD; be it unto me according to thy word," was her answer. The angel left her to return to heaven; and "she arose and went into the hill country with haste, into a city of Judah." That city was doubtless the one we read of in the book of Joshua (ch. xxi.,) called Hebron, which was given to the children of Aaron the priest, to be a city of refuge. Thither Mary went: she left her own city and her father's house for the hill country; leaving us an example to follow her steps—to go forth from the world and encounter boldly the hill of difficulty, and abide in communion with GOD, as in a city of refuge, until, for His glory, we return to the place we occupied before.

When Mary reached the hill country, she was again met with the salutation, "Blessed art thou among women;" and she, no longer troubled at the saying, breaks forth into singing, and gives the Church her 'Magnificat,' to be sounded through all time. In that song of Mary's we hear indeed the note of triumph, "all generations shall call me blessed;" but as death is swallowed up in victory, so the hymn of triumph is lost in the glory ascribed "to Him that is mighty." Mary abode with her cousin three months, and returned to her own house.

Sunshine and clouds mark every stage of life's journey in this world; and we may imagine that Mary's sun of happiness was dimmed for a time by the cloud of Joseph's doubt of her purity; but the GOD Who never leaves or forsakes those who trust in Him, was watching over her, and sent His Angel to reveal to her husband that in her should be fulfilled the prophecy

Mother, and go into the land of Israel: for they are dead which sought the young Child's life. And he arose and took the young Child and His Mother and came into the land of Israel."

For a period of twelve years, with the exception of the flight into Egypt, we hear no more of Mary than that every year at the Feast of the Passover she accompanied Joseph to Jerusalem. When JESUS was twelve years old He went with them, and as they returned, He tarried behind them in Jerusalem; and Joseph and His Mother knew not of it. Travelling in company with their kinsfolk and acquaintance, they lost sight of JESUS, even as we now suffer our thoughts and affections to be fixed on earthly things, and heavenly treasures slip away from us, unheeded at the time. We miss them afterwards, and then, as in the case of the blessed Virgin, we have to turn back and seek for that we have lost. For three days they sought and found not JESUS. Why? Because they sought Him in the world, and He was in His FATHER'S house.

So they who would find heavenly treasure must seek for it in the channels through which GOD has promised that it shall flow from Him to man: they need not look elsewhere, for it will be in vain. When Mary found her Child, she said unto Him, "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My FATHER'S business? And they understood not the saying which He spake unto them." But though they did not understand, "Mary kept all these sayings in her heart."

What a lesson this, for the scoffer and the unbeliever in all ages,—for those who will believe nothing but what their own finite reason enables them to understand. To such GOD'S grace is vain: it is offered to all—it is sufficient for all; but to those who will not

use it, it is offered in vain, and those for whom CHRIST died are lost—cast away by their own act.

There is something very beautiful and touching in the last record of the childhood of JESUS. "He went down with them and came to Nazareth, and was subject unto them." There is no joy on earth equal to that a mother must feel in the possession of a loving, dutiful, and obedient child. That joy Mary had. The world cannot understand it—only GOD and the mother's heart; and so we are told no more of the home in Nazareth. All we know is, that Mary was there and JESUS with her, increasing in wisdom and stature, and in favour with GOD and man.

Eighteen years pass away before we again hear of Mary, and then she is spoken of as the Mother of JESUS. "There was a marriage in Cana of Galilee; and the Mother of JESUS was there: and both JESUS was called and His disciples, to the marriage." On this occasion the blessed Virgin gives us a lesson of obedience. As JESUS in His childhood was subject to His Mother, so now she, regarding Him as the SON of GOD, not only subjects her will to His, but she says to others, "Whatsoever He saith unto you, do it."

On another occasion we read of her seeking Him in company with His brethren; and once more we read of her at the foot of the Cross—the sword had pierced through her soul, but she shrunk not. He Who pierced gave strength to bear the blow. All His disciples, save one, stood afar off; and he kept close to the cross; "And when JESUS saw His Mother, and the disciple standing by whom He loved, He saith unto His Mother, Woman, behold thy son: then saith He to the disciple, Behold thy mother." Care for her was His last act on the Cross. What deep love was manifested towards each other in that awful moment! She clinging to Him through all the horrors of Calvary—He, in His agony, thinking of her earthly comfort, when He

should be no longer with her in the flesh. JESUS said, "It is finished," and gave up the ghost, and the disciple took Mary to his own home.

No manifestation of the risen SAVIOUR to His Virgin Mother is recorded; but the deepest feelings are rarely spoken, and we may not doubt that in proportion to His love to her and her love to Him, comfort would be granted to her. The veil cannot be drawn aside, nor need it be. We know that she is now with Him in paradise, with all the saints departed this life, till the prayers of the Church militant, in which we know she joined in Jerusalem after His ascension, shall be changed for the songs of the Church triumphant; when she and all who love His appearing will reign with Him for ever in the new heavens and the new earth wherein dwelleth righteousness.

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## CHAPTER IV.

"KNOW YE NOT THAT YE ARE THE TEMPLE OF GOD, AND THAT THE SPIRIT OF GOD DWELLETH IN YOU?"—1 Cor. iii. 16.

GREAT is the dignity of man! but lost to Paradise; fallen from grace; subject to death and the grave, he is prone to forget his greatness and his majesty, and GOD has to remind him of his royal birth, his high estate, his noble heritage, in order to withdraw his thoughts from the visible to the invisible world, and to teach him that the things which are seen are temporal, but the things that are not seen are eternal.

"What," He says, "know ye not that your body is the temple of the HOLY GHOST?" And He gives us (Rev. vii.) a vision of some arrayed in white robes, bearing palms in their hands, standing before His throne, ascribing glory unto Him for ever and ever.

He tells us who these are, whence they came, what their employment is, what their future life will be. They came out of great tribulation, and having washed their robes and made them white in the blood of the Lamb, they are for evermore to live before the throne of God, and to serve Him day and night in His temple.

The resurrection bodies of the saints are His temple in the world to come. No other is there in the new Jerusalem (Rev. xxi. 22;) "for the Lord God Almighty and the Lamb are the temple of it:" and the Lamb having made His Church one with Himself, each member is a spiritual temple in which God dwells, and thus the wonderful mystery is evolved,—God dwelling in us; we serving God, God the centre from which all flows and expands in ever-widening circles, filling the universe with goodness, and light, and glory; while all created things give back what they receive, and ever-increasing light issues from the throne of God, till each individual temple becomes a star of light to shine for evermore in His everlasting kingdom.

Thus glimmerings of a glorious future are given to our mortal vision. "This mortal shall put on immortality"—the dead shall rise incorruptible—the ruined temple rise, like the fabled phœnix from the ashes, but the time is not yet. We are told to pass the time of our sojourning here in fear, to watch and pray, to work diligently, to do battle with our spiritual enemies, to guard the temple against the assaults of the adversary, who goes about as a roaring lion seeking whom he may devour. Then, when this warfare is accomplished, this mortal life ended, "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil."

The Spirit asks, "What agreement hath the temple

of God with idols? for ye are the temple of the living God."

Many avenues are there to this temple, and they must be well guarded; for though that which is without cannot defile a man, cannot quench or grieve the Holy Spirit dwelling in him, the enemies which throng those avenues are very powerful, and stir up those evils which we are told (S. Matt. xv. 19) proceed out of the heart. These are the things which defile the temple of God, and which, unless repented of and cast out, leave no room for Him to dwell in it.

"If any man defile" (that is wilfully) "the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are: for ye are Christ's, and Christ is God's." "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." (1 Cor. iii. vi.) Withstand not His holy influences: seek diligently and cleanse the temple. There is many a hidden niche in which human frailty has set up an idol that the world sees not; but God sees it, and in His own good time, He makes the dweller in the temple to see it likewise, and to feel that it must be cast down; for God is a jealous God, and will not suffer His honour to be given to another.

Let us examine some of those niches.

In one is the figure of a man, behind him a ruined city; a crown and a mitre he is crushing beneath one foot, the other is planted on a mass of human beings, who seem struggling to escape but cannot. With his right arm he encircles a sphere, his left is extended to seize an eagle, but she has soared beyond his reach, and disappointment is depicted on the countenance of "Ambition."

We turn to another temple, and there we see, in a niche which bears a resemblance to a cavern, an old man. Crucibles, stones, charts and compasses, mi-

croscopes and telescopes are scattered round him. His forehead is wrinkled, his eyes fixed on the ground, where a mole is resting at his feet. A butterfly mounting upwards from the chrysalis he sees not. One withered hand grasps a well-worn spade, the other a broken arrow, and despair is stamped upon the features of "MATERIAL PHILOSOPHY."

Deep but narrow is the next niche we examine; and crouched low on the ground is a shrunken, miserable being, clutching a bag of gold. Other bags surround him—almost enclose him; for it seems as though the weight of the riches they contain were bearing them down upon him, leaving him no power to rise, even if he had the wish, from the level to which he had sunk. But there is no indication of the wish to rise, for the hand that is not grasping the gold is toying with a worm and a serpent, the only living things which can breathe the same air with "COVETOUSNESS."

A bright form tenants the next niche we gaze at in another temple. Flowers and musical instruments are around her, light, dancing figures accompany her; rubies, emeralds and other gems are strewn in her path, and stars stud the arched canopy beneath which the fair form stands, with a light veil shading her young features. At a first glance all looks bright and joyous, but a second shows what the veil cast over the dweller in the temple prevents her seeing; that the heads of some of the flowers are drooping, the leaves of others withered, the strings of the harp and lute broken—that the gems of the mine only shine when light from above falls upon them, and that the star-studded canopy shuts out the view of the "better land" from the votary of "PLEASURE."

A vision of another temple passes before us. Look at yon lofty niche. In it a figure stands alone, erect; arms folded, head slightly raised, the curled lips firmly set, the eyes gazing neither above nor below, but calmly

overlooking all—reposing, as it were, upon a vision emanating from a spirit within. The broad brow speaks of intellect, and the idol's name is "PRIDE."

Examine yet another niche in one more temple. In it is a fair young child, with large star-like eyes full of love and peace. Little children are playing at her feet, old grey-headed pilgrims are raising their hands in blessings. She seems to smile, and she holds close to her side one who is something like her but older. The elder figure holds in her hand a Bible, and it is as though what she read there pointed to heaven, for the eyes of the younger one seem fixed there. The smile on her lips appears, like sunshine, to be for all around her; the love of GOD lights up her eyes, her love for her companion is shown in the circling arm.

Alas! for that companion if she be the dweller in the temple in which that niche is found, and in which she has set up her idol. GOD will not have His best gifts placed before Him. The idol must be broken down, the temple cleansed.

When CHRIST cast out the buyers and sellers from the temple of Jerusalem, and overturned the tables of the money-changers, He but typified the work all His followers have to do. Countless are the idols set up in GOD's temple, and they must be cast out, with scourges if need be, and then GOD Himself will abide there. He will give peace on earth, and in the world to come life everlasting.

But, though idols must be cast down, GOD will not have His temple unadorned. The Christian graces must be there to testify of the faith that reigns within. Where *Ambition* reigned, *Justice* and *Mercy* must be set up. Where *Material Philosophy* fell, *Faith* must spread her wings. Where *Covetousness* crouched, *Liberality* must open her treasures, and shower them among the poor and destitute. Where *Pleasure* smiled, *Self-denial* and *Hope* must work and wait. Where

*Pride* stood erect, *Humility* must kneel, obey, and worship. Where the household idol, the fair young child was enthroned, the SAVIOUR Who took her to Paradise must be enshrined.

So shall the temple be made meet for GOD to abide in; and by His power shall the dweller in the temple put on the whole armour of salvation, and be more than conqueror through Him Who loved him and gave Himself for him.

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## CHAPTER V.

### REVELATION OF S. JOHN, CHAPTERS II. AND III.

"To him that overcometh," are all the promises made which are given in these chapters. JESUS came into the world to save sinners. He came "not to call the righteous but sinners to repentance," for "the whole need not a physician, but they that are sick." Lest, however, any should think themselves whole, and needing no remedy, we are told that "the whole head is sick, the whole heart faint." (Isa. i. 5, 6.) Lest any should think themselves righteous, it is written, "all have sinned." (Rom. iii. 23.) Lest any should think they could save themselves, it was said of old, "there was none to help, none to uphold," therefore the LORD'S "own arm brought salvation," (Isa. lxiii. 5;) and CHRIST came down from heaven "to save the world," (S. John xii. 47;) to be "a propitiation for the sins of the whole world," (1 S. John ii. 2.) He died that man might live; and when He died water and blood flowed from His side, and the two great sacraments of the Church were sealed with the signet of Deity.

In the waters of Baptism, a new nature is given, and

man again stands before his Maker with power to choose between good and evil; and the blood of CHRIST in the Eucharist gives him strength to overcome his enemies in the day of battle, and he comes off more than conqueror through Him who loved him, if he choose to follow the guiding of the HOLY SPIRIT, given to him in Baptism.

Two ways lie before him—the way of the world and the way of the cross—the one broad and thronged with a great multitude—the other narrow, with few travelling along it. Those who choose the narrow way have to stoop to enter its lowly gate; but they hear the gentle call of their SAVIOUR, "follow Me;" they know He is "meek and lowly of heart," that "the disciple must be as his Master," that as CHRIST bore the cross, so must His followers, that though they will meet with dangers and difficulties, an arm mighty to save will ever be stretched out to help them: that "armour" is provided for the continued warfare in which they will be engaged, that the HOLY SPIRIT will guide them and the holy angels guard and minister unto them, but still, on the landmarks set up to keep travellers in the right way, they read by the beacon-light that was kindled when CHRIST set up His Church, that all the promises of future happiness and glory are made only to those who "*overcome.*"

All along the narrow way the followers of CHRIST have to do battle with the world, the flesh, and the devil. They are "zealous of good works," (ch. ii. 2,) knowing that "by their works they will be justified, or by their works they will be condemned." They "labour" (ver. 2,) "redeeming the time," for they know that "the night cometh when no man can work." They are "patient," (ver. 2,) knowing that "patience worketh experience," (Rom. v. 4,) and "is a manifest token of the righteous judgment of GOD." (2 Thess. i. 5.) They strive to "be steadfast, immoveable, always abounding

in the work of the LORD." (1 Cor. xv. 58.) They are neither "weary nor faint," (ver. 3;) and yet, with all this, even to them it is said, (ver. 4,) "Nevertheless I have somewhat against thee, because thou hast left thy first love." "I hear not the song of thy youth; I see not the love of thine espousals; thou no more callest Me Ishi." (Hosea ii. 16.) "Remember therefore from whence thou art fallen; and repent and do. thy first works," and "Ye shall be My sons and daughters, saith the LORD Almighty;" for

Verse 7. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of GOD."

On either side of "the pure river of the water of life," the baptismal stream, "proceeding out of the throne of GOD and of the Lamb," grows this tree of life, "bearing twelve manner of fruits;" ("I am the vine, ye are the branches") and "the leaves of the tree, (the precious truths of the gospel) shall be for the healing of the nations." (Rev. xxii.) "Fear not," saith the Spirit, "fear none of those things which thou shalt suffer; ye shall have tribulation," but, "Be thou faithful unto death, and I will give thee a crown of life." "He that endureth unto the end shall be saved," (S. Matt. x. 22;) and "blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the LORD hath promised to them that love Him," (S. James i.) and

Verse 11. "He that overcometh shall not be hurt of the second death."

When "the last enemy shall be destroyed," (1 Cor. xv. 26,) and "swallowed up in victory;" when death and the grave have delivered up their dead, he that hath "overcome," shall rise to life and immortality. On him "the second death" hath no power. Death and

the grave have done their work and shall be cast into the lake of fire." (Rev. xx. 14.) "This is the second death," and those over whom it hath power are they who do wickedly and "all the people who forget GOD."

Verse 17. "To him that overcometh will I give to eat of the hidden manna," (for "the secret of the LORD is with them that fear Him," Ps. xxv. 14;) "And I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

"A name better than of sons and of daughters; an everlasting name that shall not be cut off," (Isa. lvi. 5:) "which no man knoweth saving him that receiveth it;" for, "the natural man receiveth not the things of the Spirit of GOD, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things, yet he himself is discerned of no man."

Verses 26—28. "He that overcometh and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My FATHER. And I will give him the morning star."

"The righteous shall have dominion in the morning." (Ps. xlix. 14.) "Judgment shall be given to the saints of the Most High—they shall possess the kingdom," (Dan. vii. 22,) and "all the greatness of the kingdom shall be given unto them," above all, "the morning star." The first glimmering of glory; the first ray of light from the Sun of Righteousness; the mild radiance of the "morning star," which the world sees not, penetrates the tombs of the saints, and "the dead in CHRIST shall rise first." (1 Thess. iv. 16.) "Blessed and holy is he who hath part in the first resurrection." There-

fore, "hold fast, repent, watch, defile not thy garments and thou shalt walk with Me in white."

Chapter iii., verse 5. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before My FATHER and before His angels."

They shall stand before the throne with palms in their hands, and when it shall be asked, "What are these which are arrayed in white robes, and whence came they?" it shall be answered, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of GOD, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and GOD shall wipe away all tears from their eyes."

Verse 12. "Him that overcometh will I make a pillar in the temple of My GOD; and he shall go no more out: and I will write upon him the name of My GOD, which is New Jerusalem, which cometh down from heaven from My GOD, and I will write upon him My new name."

"A pillar in the temple of My GOD!" And yet we are told by S. John, that he saw no temple in New Jerusalem; for "the LORD GOD Almighty and the Lamb are the temple of it." Is there then want of harmony in these two notes? No; blend others with them—fill up the scale. "I am the vine, ye are the branches:" CHRIST the head; His people the members. "The glory," says JESUS to His FATHER, "which Thou gavest

Me, I have given them, that they may be one; I in them and Thou in Me, that they may be made perfect in one." Thus GOD Himself is the temple of the universe, and the saints being members of CHRIST's body, are one with Him, and pillars of the temple.

Verse 21. "To him that overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set down with My FATHER on His throne."

"Know ye not that the saints shall judge the world? Know ye not that they shall judge angels?" (1 Cor. vi. 2, 3.) Is it not written that "Judgment was given to the saints of the Most High, and that the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to them?" (Dan. vii.) "Be of good cheer, I have overcome the world; and am set down with My FATHER on His throne; and have prayed that where I am, ye may be also." (S. John xvii.) "Behold, I come quickly: and My reward is with Me, to give to every man according as his work shall be."

"Even so, come, LORD JESUS."

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## CHAPTER VI.

"AND HE DREAMED, AND BEHOLD A LADDER SET UP ON THE EARTH, AND THE TOP OF IT REACHED TO HEAVEN; AND BEHOLD THE ANGELS OF GOD ASCENDING AND DESCENDING ON IT."—Gen. xxviii. 12.

How unlike are the ways of GOD to the ways of men! Man too often sounds a trumpet before him and proclaims his good deeds to the world; but GOD, in silent majesty, unseen, unheard, "governs the world He created," and day and night showers down bless-

ings on His creatures, which they recognize not as blessings, because they are never-ceasing and ever-present. It is to those who draw near to Him in prayer, who strive to do His will, who watch for His appearing, that He reveals the riches of His love in the countless blessings of creation: but as a mystery past man's understanding in his present state of existence, and in silent grandeur, He doeth His own pleasure, and works out His will for the good of man.

It was in the night, and when Jacob was sleeping, that he saw in a vision the mystic ladder which God intended to be so great a help to man in all ages: but few pause to learn why "it was set up on the earth." Multitudes hurry past it: one traveller here and another there stays in his journey; sees, that though it rests on earth, the top of it reaches to heaven, and exclaiming with Jacob, "This is the gate of heaven," sits down at the foot of it, to learn how he may ascend it, and what he has to learn from it. But none ever sat there in vain; none ever waited long before learning what it was intended to teach man—that there is a way of communication with heaven. Being a ladder, signifies that in this way we have to ascend from a lower to a higher level.

*Jesus* is the way. S. John xiv. 6; Isa. xxxv. 8, 9; Heb. x. 19, 20; S. John x. 9.

He stands as of old at the top of the ladder inviting us to ascend. Gen. xxviii. 13; Isa. xxx. 21; Ps. xxxii. 8; S. Matt. iv. 19; ix. 9; xix. 21; S. John xxi. 19.

Angels are sent to watch over us—to guard us in the attacks that will be made, the temptations that will assail. They ascend to report our progress in the narrow way, and descend on errands of mercy. S. Matt. iv. 11; xviii. 10; Heb. i. 14; xiii. 2; Ps. ciii. 20, 21; Gen. xix. 15, 16; Ps. xxxiv. 7; S. Luke xv. 7.

This ladder also teaches us that heaven cannot be reached at once. Step by step the Christian must

mount up. Sovereign grace opens his eyes to see the lowest, the first step—

*Repentance.* Rom. ii. 4; Acts ii. 38; iii. 19; xvii. 30; Rev. ii. 5; 2 S. Pet. iii. 9. Let the traveller plant his foot firmly on that and abide there, and soon he will see the next—

*Confession of sins.* S. James v. 16; Acts xix. 18; S. Matt. iii. 6; Rom. x. 10. Scarcely will he have stepped onward to this ere the next will be revealed—

*Prayer.* S. Luke xviii. 1; 1 Thess. v. 17; 1 Tim. ii. 8; S. James v. 13; Eph. vi. 18. Here will he pause and long to linger, only then he will know that he cannot remain in one place; he must ascend or descend. He sees too that the next step is—

*Pardon.* Neh. ix. 17; Isa. lv. 7; Jer. xxxiii. 8; Micah vii. 18; 1 S. John i. 9; Eph. iv. 32; 1 S. John ii. 12; S. James v. 15. He hastens on to taste the sweetness of that, but he cannot stay there, for its sweetness makes him hurry on to the one above—

*Thanksgiving and Praise.* Ps. cxlv. 10; Heb. xiii. 15; Hab. iii. 3. Even here he will not rest to make sweet melody, for the next step is—

*Love.* 1 S. John. And he finds as he ascends higher and higher that he is leaving nothing behind him. *Penitence* is clinging to him still—*Confession* is never silent—*Prayer* mingles with all—*Thanksgiving* and *Praise* never cease their strains of joy and gladness—while *Love* pointing upwards and whispering the name of *Pardon,* causes him to feel that he may not stop till he has reached the highest step and entered heaven.

But, when he reaches *Love,* he finds that though every step takes him higher and nearer to God, the steps get wider, and on them he sees many fellow-pilgrims. To one he must stay to give a cup of cold water or a morsel of bread; to another he must lend the right hand of fellowship. He must support the

weak, encourage the faint-hearted, call with a warning voice to the backslider, raise the prostrate, and dry the falling tear.

All this hinders him not, "and his works do follow him." Rev. xiv. 13.

Ever and anon he hears a voice, saying, "Ho, every one that thirsteth, come ye to the waters;" and water from the fountain of life is offered, and he may drink freely as much as he chooses to take. (Isa. lv. 1.) Fruit also is promised for his refreshment; and if he will learn of the Spirit, who never leaves or forsakes any traveller who clings to Him for support, how to gather it, he will have an abundant supply. Gal. v. 22, 23.

And he may rest, when through infirmity he is weary —the spirit may be willing when the flesh is weak; but while resting he must watch. S. Matt. xxvi. 41.

The higher he gets, the more necessary he will find it to use all the means of grace which are placed within the reach of those who commence the ascent of the mystic ladder—for, he may fall. 1 Cor. ix. 27; x. 12; Rev. ii. 5. And the higher he is so much greater will be his fall.

He must never trust to his own strength to keep himself from falling; Ps. xxxvii. 3; Isa. xxvi. 4; xlv. 24; Rom. v. 6; or think that his own efforts will enable him to reach the top of the ladder; S. John xv. 5; or that his good works will purchase for him an entrance into heaven; Rom. iii.; Titus iii. 5; Eph. ii. 9; and yet he cannot enter heaven without going up step by step of his own free will; S. Luke x. 42; xiii. 34; Deut. xxx. 10—20; 2 Kings xvii. 13—18; Ezek. xviii. 31, 32; (because the *faith* that saves, includes all the Christian graces, which the sinner must put on himself, although God gives them; Eph. iv. 24—32) and proving by his works, as he journeys onward, that he is ascending the mystic ladder; for "by his works he shall be judged."

The last step of the ladder is—

*Death,* on which is inscribed "the full assurance of faith." When the traveller reaches that step he may sleep in safety, and it is written of him, "Blessed are the dead which die in the LORD from henceforth, saith the Spirit, that they may rest from their labours."

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## CHAPTER VII.

"ARE NOT ABANA AND PHARPAR, RIVERS OF DAMASCUS, BETTER THAN ALL THE WATERS OF ISRAEL? MAY I NOT WASH IN THEM AND BE CLEAN?"—2 Kings v. 12.

THIS question was asked by Naaman the Syrian of one of GOD'S appointed servants; and the question was asked in the same spirit as that which pervades the Christian Church in the present day. It is the same spirit that dares to send forth its scorching lightning and its withering blight against the ancient vine; but the tree planted of old, having life in itself, remains unscathed, and the branches that grow firmly to the parent stem and mount upwards, though their bark may from time to time be shrivelled and their leaves withered, continue to bud and blossom and bring forth fruit unto perfection.

Other branches there are, which, departing from the mode of growth assigned to them by the great Husbandman, become corrupt and barren. Trailing along the earth they should leave behind, in tortuous modes of their own devising, their buds open only to disclose blossoms, which bear but a faint resemblance to those on the upward branches, and which bring forth no fruit; and the order at last goes forth, "Cut them down, why cumber they the tree?"

There is but one door by which man may enter heaven,

and He who openeth it and taught His early Church *how* that door was to be approached, said, "He that climbeth up some other way, the same is a thief and a robber."

Naaman was a great and mighty man of valour, but he was a leper. He wished to be healed, but when the man of GOD told him to wash in Jordan, "he turned and went away in a rage." It was a *little thing* he was told to do, and the mighty Syrian could not at once stoop to obey. "Are not," he said, "Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?"

So now, *Schism* raises his lofty head, and asks, "Do not the channels we have cut contain waters as pure as that which flowed in the bed of the Jordan? may we not wash in them and be clean?" And he turns from the sacred river and drifts hither and thither down the stream of time, till he loses himself in the sea of doubt, unless some voice whispers to him, as one did to Naaman, "If he had bid thee do some great thing, wouldest thou not have done it?"

Year after year the *Church* sends forth her warning, "This is the way, walk ye in it." "Ask for the old paths and walk therein."

And *Schism* answers, "I can make a newer and an easier way; 'the letter killeth, but the spirit giveth life.'"

The *Church* says, by the command of GOD, "Arise, and be baptized, and wash away thy sins." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven."

*Schism* replies, "The baptism of the Spirit is enough for me; water can avail nothing."

The *Church* repeats her LORD's words: "What GOD has joined together, let no man put asunder;" and she teaches her children that when the HOLY SPIRIT regenerates, He does so in the way of His own appointment;

and that as attending to the sign was, and still is, the only means of benefiting by the grace which accompanies that sign, so, CHRIST being the Door by which alone they can enter heaven, and His finished and perfect work being the sole claim they have on GOD's promised mercy, they can only reach that Door in His appointed way, by attending to the ordinances and following the directions He has laid down; and prefer their claim by availing themselves of the means He has placed within their reach. She teaches them that when S. Peter said, "Repent, and be baptized, every one of you, in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the HOLY GHOST;" "he spake as he was moved by the HOLY GHOST;" and that when their LORD says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;" nothing remains for them to do, but to receive His gracious words in humble faith, and attend to His directions with unquestioning obedience.

Still *Schism* proudly boasts, "GOD can work without means, and the inward spiritual grace will be mine, without using the outward visible sign."

The *Church* says, "Repent."

*Schism* replies, "I need not, I am called, chosen; one of the elect. I am safe for eternity. Repentance is a gift of GOD, and if He do not give it, I cannot be sorry for my sins, and shall be saved without repentance." But the *Church* repeats her LORD's command, "Repent, or else I will come unto thee quickly and fight against thee." "Except ye repent ye shall perish." "Remember whence thou art fallen and repent." She reminds all, year by year as the Christian seasons come round, of what was said of Thyatira, "I *gave* her space to repent, and she repented not." She tells them that "there is joy in the presence of the angels of GOD over one sinner that repenteth;" and she orders her priests to proclaim that GOD, who desireth not the death of a

sinner, but rather that he may turn from his sin and be saved, hath given power, and commandment, to His ministers, to declare and pronounce to His people, being penitent, the absolution and remission of their sins; and she commissions them to declare that GOD pardoneth and absolveth *all* who truly repent; and to pray that He would grant unto *all* true repentance. She tells them to "make their calling and election sure;" that "when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive;" that "the sacrifices of GOD are a broken spirit:" and that He "is gracious and merciful, slow to anger, and of great kindness;" that to Him "belong mercies and forgivenesses, though they have rebelled against Him;" and that "if they confess their sins, He is faithful and just to forgive them their sins and to cleanse them from all unrighteousness."

*Schism* again answers; "It is written, 'Believe, and be saved.' Faith alone will save man."

The *Church* replies: "Show me thy faith without thy works, and I will show thee my faith by my works. Wilt thou know, O vain man, that faith without works is dead: as the body without the spirit is dead, so faith without works is dead also." "If I had faith so that I could remove mountains, and have not charity, I am nothing." "Not every one that saith unto Me, LORD, LORD, shall enter into the kingdom of heaven, but he that *doeth* the will of My FATHER which is in heaven." "Without holiness no man shall see the LORD." "Look diligently lest any man fall from the grace of GOD."

*Schism* rejoins: "The elect cannot fall from grace; their final perseverance is sure; the Spirit will never leave them. Do what they may they are ordained to be saved, and they will be."

And the *Church* takes up her SAVIOUR'S lament.

"Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing and *ye would not*." She reminds her children of what the great Apostle of the Gentiles said in old time, "I keep under my body and bring it into subjection, lest when I have preached to others, I myself should be a castaway." She urges upon them the sayings and commands of the saints and martyrs of the early days of CHRIST'S visible kingdom in the hearts and lives of men, "Quench not the Spirit;" "Grieve not the HOLY SPIRIT whereby ye are sealed." "He that endureth unto the end shall be saved." "They which have forsaken the right way, and are gone astray; while they promise them liberty they themselves are the servants of corruption; for if after they have escaped the pollutions of the world, through the knowledge of the LORD and SAVIOUR JESUS CHRIST, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandments delivered unto them." (2 S. Peter ii.)

*Schism* says, CHRIST died only for the elect.

The *Church* teaches that He died for all, and points to the words of S. John, "We have an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "And ye will not come to Me, that ye might have life." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," are the LORD'S own words.

*Schism* says, "The Eucharist is but a memorial feast, and there is no real Presence in the Sacramental elements."

The *Church* says that "The Body and Blood of

CHRIST are verily and indeed taken and received by the faithful in the LORD's Supper;" and in confirmation of the truth of which she is the depositary and expounder, she repeats the words of her GOD and SAVIOUR, when she dispenses the heavenly food, "Take, eat, this is My Body." She received with lowly reverence and firm faith the saying of JESUS, "Except ye eat the flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh and drinketh My Blood hath eternal life; and I will raise him up at the last day; for My Flesh is meat indeed, and My Blood is drink indeed;" and she transmits His Ordinance to her children, as she received It from Him, without addition or subtraction.

*Schism* says, "A self-constituted teacher has equal authority with the Apostolic priesthood."

The *Church* says, (using the words of CHRIST,) "As My FATHER has sent Me, so send I you;" and teaches that "no man taketh this honour upon himself." She teaches that men never did and never can choose themselves or set up to teach of their own accord. CHRIST chose the first teachers and guides; He sent them forth; He gave them power; and the commission and power He gave to them, He commands them to transmit to others. "Whosoever receiveth you," says our LORD, "receiveth Me;" and S. Paul, "Now then we are ambassadors for CHRIST, as though GOD did beseech you by us; we pray you in CHRIST's stead, be ye reconciled to GOD." The Apostles were called outwardly and publicly appointed to the ministry, (S. John xx. 21—23;) so were the seven Deacons, (Acts vi. 6;) so were S. Paul and S. Barnabas; "so also CHRIST glorified not Himself to be made an High Priest; but *He* said unto Him, Thou art My SON, to-day have I begotten Thee." Not till He had publicly received His commission from GOD did CHRIST teach and send forth others to teach; not till He had Himself received

the keys of heaven did He place them in the hands of others, saying, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." (S. John xx. 23.) After His Ascension, He says, by His Spirit, to the first Bishop of the Ephesians, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery;" and the same Spirit, speaking by S. Paul, solemnly charges, "before God and the elect angels," to observe all things which were spoken concerning the ministry, and to "lay hands suddenly on no man;" and he adds, "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Obeying the voice of the Holy Spirit, the Apostles, and first Bishops of the Church, went from city to city ordaining elders; and that Church teaches that the successors of the Apostles only have lawful authority and power from on high to instruct others in the mystery of the kingdom; and she bids her children to "search the Scriptures," in order that they may be confirmed in the truth she holds.

Here are the old and new ways. Obedience to a few plain commands, will, with God's grace, keep us in the old paths. Reason and self-will lead men into the new; and they ask with Naaman, "Are not the waters of Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" and, like Naaman, they must turn from their own way; they must go to the appointed channels of grace; they must go to the successors of the Apostles and be washed in the waters of Baptism, and eat of the mystical Body and Blood of the Saviour in the Sacrament He Himself ordained; and "walk worthy of the vocation wherewith they are called;" and then, like Naaman, they will be cleansed. Yet not for works of righteousness which they have done, but *because, believing* that Christ has made a perfect satis-

faction and oblation for the sins of the whole world, and thereby placed man in a position to avail himself of the means of grace thus purchased for him, and placed within the reach of all who hear the Gospel preached, they choose, of their own free will, aided by God's grace, to walk in the path marked out by the Church, where they find the test of faith and love to be, as in the beginning, simple obedience to God's commands.

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## CHAPTER VIII.

"Their eyes were holden that they should not know Him."—S. Luke xxiv. 16.

These words open a wide field for thought. Once grasp their full meaning, and seek after that knowledge which is hidden from the wise in their own conceit, and other texts of Scripture open out vistas, along which rays of light and sparkles of truth fall upon the mind, which make one long for the time of the restitution of all things, when man shall no longer see through a glass darkly. Now, we know but in part; and we are told why—"because the god of this world has blinded our eyes." The eye of faith cannot pierce the dark cloud of unbelief which the enemy of souls has caused to rise between man and his Maker. The Saviour asks, "If ye believe not earthly things, how shall ye believe if I tell you of heavenly things?" S. Paul writes, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things, yet he himself is discerned of no man." (1 Cor. ii. 14.) The spiritual man is he to whom it is given

to know the mysteries of the kingdom of heaven; of whom it is said, "Whosoever hath, to him shall be given; and he shall have more abundantly," (S. Matt. xiii.;) and to such it is said now, as it was to Paul of old, "Much learning doth make thee mad."

And who are those of whom it is written, "Seeing they see not: and hearing they do not understand?"

"*Legion*" is the name of those who would shrink from being classed with the confessed unbeliever, or numbered with the scoffer, who yet have never felt that every inspired word is as much addressed to each individually as it is spoken for the instruction of the whole world. Not an event is recorded, but to teach some great lesson; not a precept taught that is not meant equally for all; not a command given, that each is not called upon to obey; not an ordinance appointed, but each member of the human family neglects to the peril of his immortal soul; not a type used that has not some deep hidden meaning.

They whose name is *Legion*, hear the Bible read at Church, and sometimes they read it at home; but where is their personal application of, and interest in its truths? What know they of the deep meaning of the types and shadows of Scripture?

They read that from Adam's side sprung Eve, his wife, and the mother of all living; but they recognise not in her, the type of the Church, the bride of the Second Adam, from whose pierced side flowed the Sacraments which make the Church the mother of all who live unto God.

The passage of the Israelites through the Red Sea, is to them a mere historical record of a wonderful event, by which one nation was delivered from the bondage of another; and even when S. Paul tells them that the Red Sea is a type of the waters of Baptism, by which we pass from death unto life, the world believes not; *and that* which God says is the first step in the way to

heaven, man dares to call a mere form, because he cannot see with his natural eye, that, which if he sought to learn aright, he would know could be only spiritually discerned.

The spiritual mind soars above material things; the eye of faith sees indeed a great mystery, but no cloud dims the vision. "Arise, and be baptized, and wash away thy sins," was the first thing which God solemnly commanded S. Paul to do, ere he commenced a new and better life. He was a "chosen vessel;" but the vessel must be purified ere God would use it. Baptism of the Spirit was not enough, because God willed that it should not be. The grace that God alone can give He willed should accompany man's act; and S. Paul doubted not but obeyed. He saw in the baptismal stream in which he was told to wash away his sins, the "fountain of living waters," spoken of by the prophet Jeremiah; the "fountain of life," which David sang of; the living water of which Christ said, "whosoever drinketh shall never thirst."

The channel of grace opened freely, all are invited to drink of. "Ho! every one that thirsteth, come ye to the waters;" and all are warned, "Except ye be born of water and of the Spirit, ye cannot enter the kingdom of heaven." S. John, who believed, adored, loved, and obeyed without doubting or disputing, saw that the "sea of glass (Rev. xv.) before the throne was *mingled* with fire;" a beautiful and glorious vision of the mystery that was unfolding to the spiritual-minded, when the Spirit of God descended visibly on our Saviour as He washed in Jordan, and rested upon the Apostles in tongues of fire.

It was further revealed to S. John that they who stood upon the sea of glass, sang the song of the Lamb —of Him, who came to open the eyes of the blind and to teach sinners the way of life.

To open the eyes of a man who was born blind was

as great a miracle as to raise the dead to life. A still greater miracle is it to enable one dead in trespasses and sins, to discern spiritual things. The power and grace of God alone can do this, and that grace is bestowed in full measure in Holy Communion. In that Sacrament the Saviour is as really present as He was with the disciples at Emmaus. In what mysterious way we know not; but "it is written," therefore we believe. Our eyes are holden that we cannot see Him —perhaps not even with the eye of faith sometimes; but for our comfort and hope, and the strengthening of our faith in the efficacy of the Sacrament, it is recorded, that it was when our Lord broke bread and blessed it, that the eyes of the two disciples were opened to the knowledge that Jesus was present with them.

The bodily eye is but the instrument by which the spirit of man looks around on material objects; and when the eye is closed in death, that spirit lives and sees things invisible to mortal eye, and of which glimpses are given in this life to those who strive earnestly to live the life of faith and not of sight.

We know, for we are told, that we are guarded by angels; and though our eyes are holden that we cannot see them, God has sometimes withdrawn the veil that mortality wears, and they have become visible; and the further we leave the world behind us, and the nearer we draw towards heaven, so much more clearly can we trace that but for the guidance of the Holy Spirit and the guardianship of the angels, we could not have overcome the dangers of life's journey or have mastered its difficulties.

And the saints of God who have departed this life, do they not help us? It is written, "The effectual, fervent prayer of a righteous man availeth much;" and shall not the dead who die in the Lord, of whom it is said, "they live unto God for evermore," help us with their prayers, and we know not in what other ways.

They rest from their labours, but they are not, while waiting for the redemption of their bodies, in a state of unconsciousness. S. John tells us that he heard it said unto them, "that they should rest yet for a little season," until their fellow-servants and their brethren joined them.

When we read of their ascribing praise unto GOD, crying, "O LORD, holy and true;" when we are told of Dives praying Abraham to send Lazarus to his father's house to testify unto his five brethren, lest they also should go to the same place of torture whither his own soul had gone, can we doubt, that the departed saints pray earnestly for those they left behind them, surrounded by dangers and temptations from which they have escaped for ever?

One beautiful scene sketched by Inspiration seems to teach us more than this. Of course this testimony can only be received by those who take the Bible as it is written, believing what is there stated, viz., that "all Scripture is given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" for "holy men of old spake as they were moved by the HOLY GHOST." Regarding the Scripture narratives in this light, we look below the surface for the deeper meaning which the simplest recorded event is intended to convey.

In the early morning hours the disciples of JESUS are in a ship on the sea of Tiberias. They have been fishing all night and have caught nothing. One stands on the shore, who asks them if they have any meat. They answer, No; and the command is given, "cast the net on the right side of the ship, and ye shall find." The command is obeyed; and they enclose so great a multitude of fishes that they cannot draw the net to land without help, and that help comes from one who had landed before them on the shore, and who returns to aid them. For all they were so many yet was not

the net broken—all are safely landed—not one lost. Then He who stands on the shore says, "Come, and dine." *Love*, in the person of S. John, first discovers who it is standing on the shore, and makes known to others that it is the LORD; on which S. Peter casts himself into the sea to join his Master.

There is the picture; it is a life scene. What is it intended to teach us?

Before the death and resurrection of our LORD, when He stood by the lake of Gennesaret, He waited not for His disciples to come to Him on the shore, but He entered one of the ships, and after they had launched out into the deep, He said, "Let down your nets for a draught. And when they had this done, they enclosed a great multitude of fishes, and their net brake, and they filled both ships, so that they began to sink." That is the net (S. Matt. xiii.) that was cast into the sea and gathered of every sort, bad and good; and when it is drawn to shore the good is gathered into vessels, but the bad is cast away.

All is changed in the scene at Tiberias. The shore on which JESUS stands shadows forth the shore of heaven, where He ever stands, waiting for His saints to join Him. The sea of Tiberias is the sea of this life, on which we toil and labour; but our labour is vain unless we cast our net on the *right* side; unless we obey the commands given us, whether we understand them or not; and when we have obeyed them, the result will show us why they were issued. But often we need help, as did the disciples on the sea of Tiberias, and a saint who had joined his Master on the heavenly shore returns to aid them, teaching us that the saints who have preceded us help us in some unseen mysterious way; and when all are landed on the heavenly shore JESUS will again say, as He did on the shore of Tiberias, "Come, and dine." Then shall we sit down *to the marriage* supper of the Lamb; our eyes will be no

longer holden; we shall behold the King in His glory, and His glory will be shared with His saints, for we know that when He shall appear, we shall be like Him.

That the saints help us with their prayers, and in other ways unknown to us, will be held by many in these days to be a doctrine taught only by the Church of Rome as she now is; it will be classed among the innovations of the last few centuries; innovations which have marred her beauty, and lessened her value, and dimmed her glory, but which cannot hide her early purity, or tarnish the lustre of the eternal truths she has maintained from the beginning. Let us remember that though Rome has erred in many things, she holds as sacred as the Church of England does, every Article of the Apostles' Creed; that we were one with her until a little while ago. Our protest against modern innovations, not against Catholic truth, caused her to separate from us; and now we are in a strait between two—Rome, who believes too much; Geneva, who believes too little. Let us keep strictly in the narrow way, and charge not others with wrong doctrine because their doctrine has been abused by practical innovations.

Man is man, in whatever state of existence he may be. Abraham, Isaac, and Jacob; Moses and Elias; S. Peter and S. John; Mary, the Mother of JESUS, and the whole army of Martyrs yet live; and to say they do not pray for us and help us, is to deny the truth of the plain words of Scripture. "The effectual fervent prayer of a righteous man availeth much." Doubtless it does, for GOD has said so, and man has no right to limit a righteous man's sphere of action when GOD has not done so. "Brethren, pray for us," is the supplication of S. Paul. "Pray one for another," is the command of S. James. The Church of the departed and the Church on earth are one—all living members of the same body, even of CHRIST, who is the one Mediator between GOD and man, blessed for ever.

## CHAPTER IX.

"AND THERE WERE IN THE SAME COUNTRY SHEPHERDS ABIDING IN THE FIELD, KEEPING WATCH OVER THEIR FLOCKS BY NIGHT."—S. Luke ii.

IN all the Scripture narratives there is a simplicity and fulness combined, not to be found in other writings. From the above text we learn a most important lesson. There are many passages which bear upon the same subject; all converging to the same point, and which may be summed up in one sentence; "Wait and watch in the path of duty."

To such as are found in that path is CHRIST revealed. The kings and nobles of earth were passed by, and the angels of GOD winged their flight over temples and palaces, and proclaimed the glad tidings of salvation to the shepherds of Bethlehem, who were at the post of duty, abiding in the field, keeping watch over their flocks by night.

When all was dark, suddenly the glory of the LORD shone round about the shepherds. They were sore afraid, and then an angel said, "Fear not." So it was when the women visited the sepulchre while it was yet dark. They were in trouble and anguish, sorrowing for their LORD; doubtless wondering and fearing what might be on the morrow. Again an angel's voice is heard, saying, "Fear not." So now, in affliction, in deep distress, the sacred words, "Come unto Me all ye that labour, and are heavy laden, and I will give you rest," fall upon the ear. When the night is darkest, a ray of light is given that we may read and make our own the gracious promise, "Let not your heart be troubled. In My FATHER's house are many mansions. I go to prepare a place for you; and I will come again *and receive* you unto Myself."

The voice that whispers, "fear not," may afterwards be silent; the ray of light which falls in thick darkness on the SAVIOUR's words, and reveals them in all their fulness, may be less clear, even as the visible glory of the LORD departed, and the angels went away to heaven; but enough light remains to light us on our way; and peace, which the world can neither give nor take away, rests with us and sustains us; and the Spirit of GOD, embodied in the words of inspiration, points to the armoury that will furnish all needful weapons to defend us in the battle of life.

It is said that the shepherds were abiding in the field. They were not running hither and thither, at their post one moment, and the next wandering from it, but abiding. So, we are told to "be steadfast, immoveable;" to "stand fast;" to "pray always;" to be "neither weary nor faint;" to be "patient in tribulation;" to keep our "lamps burning." No matter whether the path of duty be hard or easy, rough or smooth, there we must abide. "Sorrow may endure for a night, but joy cometh in the morning." Waiting, working, repenting, praying, watching over the flock, or talents committed to our charge, is what we have to do now, and when our work is done we are taken hence, to rest till the "Morning Star" rises, and shines into the chambers of the dead; when the souls of the blessed shall again be clothed with their own bodies, changed and glorified, incorruptible and immortal.

Not only were the shepherds abiding at the post of duty; they were also watching. To all of us are the words addressed, "Watch, and pray." So says the SAVIOUR, "What I say unto you, I say unto all, watch." "Watch ye, stand fast in the faith, quit you like men," is the charge given by S. Paul to the Corinthians. "Watch thou in all things," his advice to Timothy. "Be sober, watch unto prayer," the command of S.

Peter. "Blessed is he that watches," the divine testimony of S. John.

"He that keepeth Israel shall neither slumber nor sleep;" and though through weakness and infirmity of the flesh, we slumber, as did the disciples in the garden of Gethsemane, we must strive against spiritual drowsiness and endeavour to follow the example of our LORD in all things. The talents entrusted to our keeping; the passions, the affections, opportunities for good, all GOD's gifts must be watched. A strict account will one day be required, and must be rendered. He that has ten talents, must gain ten more, for to whom much is given, of him will much be required.

S. Peter warns us that "the day of the LORD will come as a thief in the night;" and after describing the signs that shall accompany His coming, he asks, "What manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting the coming of the day of GOD?"

We pause on these remarkable words: "hasting the coming of the day of GOD." Well may finite beings ponder on these words and ask themselves, how they can hasten the coming of the day of GOD? what they can do to cause the archangel to sound the trumpet that shall awake the dead one moment of time sooner than, but for their deeds, it would sound? The time is fixed and known only to Him, who has said, "I change not." But there are many passages of Scripture which tell us of GOD's especial care of His elect children; by whom are meant those, who GOD foresaw would, like Mary, choose that good part which shall never be taken away from them; those who placed in the way of salvation, by the grace of GOD, make their calling and election sure by persevering unto the end; proving their faith by their works. S. John saw many waiting under the altar before the throne of GOD, until others joined them. "Known unto GOD are all things

from the beginning." Omniscience foresaw the number of His elect children, and as He waited until Lot was delivered from the doomed city, so He now waits for the number of His elect to be made up. The angels of GOD's wrath may not move till the servants of GOD are sealed in their foreheads. (Rev. vii.)

Few though they be that enter the gate of heaven, compared with those who travel along the broad road leading to destruction, yet shall they be a great multitude which no man can number. Saved and sealed—the last vessel of mercy gathered in, and the vials of GOD's wrath will be poured out upon the earth.

When therefore, S. Peter bids us hasten the coming of the day of GOD, he is telling us to follow the example of Him who came to seek and to save that which was lost. He is bidding us go forth to convert sinners; to feed the lambs; to bring back sheep that have strayed; to gather them into the fold; to accomplish the number of the elect. By so doing, we hasten the coming of that day, when they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

Let then all the members of CHRIST's Church watch and work as knowing that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

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## CHAPTER X.

"ACCORDING TO YOUR FAITH BE IT UNTO YOU."—S. Matt. ix. 29.

THERE are few more solemn words in Scripture than these, but only those who take the words literally and feel in their hearts the full import of them, know how

solemn. They plainly teach us that GOD's gifts to man are proportioned to man's faith in Him. The degrees of faith in the hearts of men are countless as the stars; numerous as are the members of the great human family. We are told (1 Cor. xv.) that "one star differeth from another star in glory." We are told in the book of Daniel that "they who turn many to righteousness shall shine as the stars for ever and ever." We are told of the "abundant entrance" into heaven that some shall have; that "others shall be saved, yet so as by fire." We are told that "all things are possible to him that believeth;" and we are taught faith shall be increased by prayer. "Ask and ye shall receive." "Every good and every perfect gift is from above and cometh down from the FATHER of lights," who has prepared them and laid them by in store for His children, from the foundation of the world; and "who is ever waiting to be gracious;" only we must draw near to Him in prayer; for when He told the children of Israel of all the blessings He would give them, He said, "I will yet be inquired of for all these things;" and JESUS says, (S. John xvi. 23,) "Whatsoever ye shall ask the FATHER in My Name, He will give it you." Again, (S. Mark xi. 24,) "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." S. Paul tells us to "pray without ceasing." S. James, that we must ask in faith, "nothing wavering;" and the Apostles prayed JESUS to "increase their faith."

When we look at the events recorded in the Gospels, and read the accounts of our LORD's miracles, we see how fully and exactly the promise is fulfilled, "according to your faith be it unto you."

It was when Martha said, "I know that even now, *whatsoever Thou* shalt ask of GOD, GOD will give it *Thee;" that* JESUS told her, "Thy brother shall rise *again." When* a certain ruler came and worshipped

Him, saying, "My daughter is dead, but come and lay Thy hand on her, and she shall live," CHRIST restored his child to him alive. When the woman which was diseased twelve years said within herself, "If I may but touch His garment, I shall be whole," CHRIST said, "Daughter, be of good comfort," and she was healed of her infirmity. When the blind men came to Him, crying, "Thou Son of David, have mercy on us," JESUS answered, "Believe ye that I have power to do this? They say unto Him, Yea, LORD;" and then He touched their eyes, saying, "According to your faith, be it unto you."

If this be so on earth and in things connected with the body, how much more in spiritual things! It is an awful thought, and well may we be told to "search the Scriptures." Who that loves GOD would be content with a bare entrance within the gate of heaven, when an abundant entrance may be secured? Who that reads and believes the promises to those mentioned in the Beatitudes, and in the second and third chapters of the Revelation of S. John, but would strive to win them, going on from glory to glory, and getting nearer to GOD at each step? Who that ponders the words, "Blessed is he that hath part in the first resurrection," would not, with S. Paul, try to attain to it?

It would seem from the whole tenour of Scripture that a general belief in the main truths of Christianity (that belief including, of course, obedience to its precepts and a participation of CHRIST's Ordinances in His Church) will save man; but how much of glory and happiness he will come short of by not diligently searching the Scriptures and making his own by faith all the special promises of the Gospel, can only be known in another world. The one prayer, like that of the thief on the cross, may be answered, and it may be said to the dying penitent, "To-day shalt thou be with *Me in paradise;*" but sweeter are the words, "I love

them that love Me; and they that seek Me early shall find Me;" fuller and richer is the rush of melody, "Come, ye blessed children of My FATHER; I was thirsty, and ye gave Me drink; I was an hungered, and ye gave Me meat; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me; come, and inherit the kingdom prepared for you from the foundation of the world."

In harmony with this view of the text is the parable of the talents; and the words, "In the last day GOD will give to every man according as his work shall be," for, "every tree is known by its fruits," and, "faith without works is dead."

The treasures we are told to lay up in heaven, we are taught in another place will be restored a hundredfold. If a cup of cold water given to a disciple in the name of JESUS, shall not lose its reward, what an inheritance it must be that is prepared for those who are poor in spirit—mourning for their sins—meek and lowly—hungering and thirsting after righteousness—merciful—pure in heart—peacemakers—and when persecuted, persecuted for righteousness' sake! Such are told to "rejoice, for great is their reward in heaven."

As there are angels and archangels in heaven, and stars of greater and lesser magnitude in the material world, so shall men in their resurrection bodies differ in glory and move in their appointed orbit in the court of heaven, according as their work on earth was fulfilled. All will be happy and glorious, but in strict accordance with the SAVIOUR'S words, "According to your faith be it unto you."

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## CHAPTER XI.

"LORD, WHAT IS MAN THAT THOU ART MINDFUL OF HIM, AND THE SON OF MAN THAT THOU SO REGARDEST HIM?"

IN endeavouring to answer this question we must go back to the beginning of man. At the commencement of the last great epoch in the work of creation—the morning of the sixth day, the Eternal Trinity held a council; and GOD said, "Let Us make man in Our Image, after Our Likeness." It was done. In the image of GOD man was created; he was blessed by GOD, and dominion was given him over every living thing that moveth upon the earth.

The mere command of GOD the FATHER, working through GOD the Word, "Let there be," was sufficient for all created things save man; but in his creation the Holy Trinity took part. The Image designed by Deity; formed out of the dust of the earth, was animated by GOD'S own life. It was the HOLY GHOST that was imparted to man, when the FATHER "breathed into his nostrils the breath of life." Job xxxiii. 4; Ps. li. 11; S. Luke xi. 13.

But with His own free Spirit, He conferred on man the tremendous power of *free-will*—power to choose the evil and refuse the good. Gen. ii. 16, 17; Deut. xxx. 15—20; Deut. xi. 26—28; Rom. x. 21; S. Luke xiii. 34.

Thus gifted, man stood before his Maker in Paradise, and GOD loved him, (Jer. xxxi. 3;) he was the son of GOD, (S. Luke iii. 38;) and lord of the earth, (Gen. i.;) mighty in intellect; perfect in all things, as GOD'S work must ever be; with an immortal soul committed to his charge to save for heaven or send to hell; and he walked the garden of Eden, made glorious with *GOD'S own* presence. Gen. iii. 8.

God would not compel man to love and obey Him. We are not told why He did not so constitute man as to render his fall impossible, when His Omniscience showed Him that man would exercise the power of free-will in disobeying his Creator; and reason fails when attempting to fathom the mystery; nevertheless our hearts tell us that God's great love to man *could* not be satisfied with a compulsory love and obedience in return. No, it is written, "freely ye have received, freely give." We must give our hearts to God; He will not take them. We must choose to love and obey Him, and then He makes us His for ever. S. Luke x. 42.

The mighty power by which alone a created intelligence, like man, *could prove* his love to God, and that his heart was his own free gift to One who had given all, even a part of Himself to him, would have been useless, ever remaining inactive and unknown, had there been no field for its exercise. The fruit of the "Tree of Knowledge," which was placed within man's reach to prove his love, faith, and obedience, was the only thing in all creation on which he could then exercise the power of free-will; but God knew that in man's mouth the sweet would turn to bitter, and He forbade his stretching forth his hand to take it on pain of death.

He took it, and did eat, and fell; and "was sent forth from the garden of Eden to till the ground whence he was taken."

God then withdrew His visible presence from man, but He did not take away His Holy Spirit. Man had grieved that Spirit, and brought sin into the world, and death to the image God had made; but the Life remained, and when man fell, the power that had been *given* him, by the wrong exercise of which he forfeited *his first estate,* was left to him, that so, by the right *exercise of it, he* may regain what he had lost. Fallen

as he was, he could not do this unassisted, and GOD's love and mercy satisfied His justice by providing a substitute, who said, "Lo, I come to do Thy will, O GOD;" who laid down His life for man, and whose perfect righteousness, by which our sins are covered, was typified by the coats of skins, with which GOD Himself clothed our first parents, ere He sent them forth to "work out their own salvation with fear and trembling."

GOD ever works with man. He willed, in the beginning, to make man a responsible being; not a mere machine to do His pleasure, but a free agent to work with and by Him; and He says to fallen man, by the mouth of the prophet Isaiah, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the LORD. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the LORD hath spoken it."

In respect of his free agency man stood, after the fall, precisely as he did before; but the circumstances by which he was surrounded were different. In Eden, before he tasted the forbidden fruit, he knew not the power of sin, and lived in the presence of his GOD and FATHER. Driven from Eden he was an exile and a wanderer in a world on which he himself had opened the floodgates of iniquity.

What man was in Eden we have seen. We must follow him into the world and see what he is there.

The first man born into the world became a murderer. He rose up and slew his brother; and when some centuries had passed away and men began to multiply on the face of the earth, we read that "GOD saw

that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The earth itself was corrupt before GOD; it was filled with violence, and of all living Noah alone found grace in the eyes of the LORD.

In the ark which GOD ordered, but man made and fashioned, was Noah preserved when the flood of waters came upon the earth; and not only Noah, but all who were with him in the ark. The building designed by GOD was borne aloft, and those who were in her sailed securely on the sea of waters which destroyed all who would not hearken to the voice of the LORD, and do according to His commandments.. What a type is this of the Church. Raised up from the earth and separated from sin by the waters of Baptism, man enters the ark, which is built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief corner stone. Shut in by GOD, he is safe. Storms may rage without, but cannot harm him so long as he is willing and obedient; but if he forsake the LORD his GOD and leave the ark to walk after other gods and serve them, then shall he perish in the way of his own choosing. And thus do many. Like Ham, they are saved—shut up in GOD's ark, and go forth to do evil and bring a curse upon themselves and their children.

Generation after generation passes away; good and evil to be found in each, but the evil predominating over the good, till in the person of Pharaoh, King of Egypt, we are taught the hardness of man's heart, and shown how far from GOD it may lead him.

The history of the Israelites is one long tale of rebellion, ingratitude, pride, and idolatry, till they filled up the measure of their iniquity on Calvary.

The history of the Gentile world is the same. As the Jew had his Rehoboam, his Ahab, his Jezebel, and his Judas, so has the Gentile a Nero, a Caligula, a Catherine de Medici, and England's eighth Henry. Time

would fail to enumerate the mighty dead who have sailed down its stream only to defile its waters; who live in history but to sully its pages; and these are they to whom it is said, "your sins have separated you from GOD." "I have called, and ye would not answer;" and "Because I have called, and ye refused, I have stretched out My hand and no man regarded; but ye have set at nought all My counsel, and would none of My reproof; I also will laugh at your calamity, I will mock when your fear cometh."

But there are others to whom it is said, "Ye shall be My sons and daughters." "Fear not, little flock, for it is your FATHER's good pleasure to give you the kingdom." The Apostles, the Prophets, the Maries of Scripture, and a great multitude that no man can number; are those who accept the gracious invitation, "Ho, every one that thirsteth, come ye to the waters." They who follow in their footsteps know that it is written, "Whosoever *will* let him take of the water of life freely." "Him that cometh to Me, I will in no wise cast out." And they go to the throne of grace, and receive His good gifts, and having nothing of their own to offer, they return to GOD His own gifts to them in praise and thanksgiving, and love.

Such is man. And when the spirit returns to GOD who gave it, and the clay image, in which it sometime dwelt, is laid in the tomb, it lies not there for ever. It is a ruined temple, crumbling to dust by reason of the sin that corrupted it; but even in ruin it is GOD's temple, (1 Cor. vi. 19,) and He will have a desire to the work of His own hands, (Job xiv.) and will raise it in glory, incorruptible and immortal to stand on "the sea of glass," (Rev.,) to sing His praises for ever.

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## CHAPTER XII.

"AND THE PILLAR OF THE CLOUD WENT FROM BEFORE THEIR FACE, AND STOOD BEHIND THEM: AND IT CAME BETWEEN THE CAMP OF THE EGYPTIANS AND THE CAMP OF ISRAEL; AND IT WAS A CLOUD AND DARKNESS TO THEM, BUT IT GAVE LIGHT BY NIGHT TO THESE."—Exod. xiv.

EGYPT is a type of the world—Israel of those called out of the world; and the pillar of fire and of the cloud typifies the Church, which is a cloud and darkness to those who care only for the things that are seen and are temporal; but to those who set their affections on things above, who look for the things which are not seen and are eternal, she gives light, and shows them that the King's daughter is all glorious within.

S. Augustine says, "We lodge in a moveable tent, and are travellers and strangers in a foreign land; but we are free denizens of heaven, and our home and all our properties are there." Could we think of this day by day, and realize that the Church is to us what the pillar of cloud and the pillar of fire were to the children of Israel in their wanderings, we should, while sojourners in a fallen world, follow her teaching with confidence; rejoicing in the guidance of the Spouse of CHRIST, whose light always shines brightest when persecutions rage around her.

The LORD Himself went before the Israelites in the pillar of cloud and of fire, to lead them by the way; He took not away the pillar from before the people, and when He set up His visible Church on earth, He said, "Lo, I am with you alway, even unto the end of the world." That Church was established to guide us in the narrow way that leads to heaven; to instruct us in the sound knowledge of Scripture; to purify us in Holy Baptism; and to nourish us with the Body and

Blood of our crucified LORD. To her keeping were committed the oracles of GOD, and they teach us what her doctrine has been from the beginning, of her ministry and discipline, and the marks by which they may be known, that so in all ages the great depository of the truth, "the Church of the living GOD," may be recognized as the golden candlestick, in which GOD Himself set up an ever-burning and unquenchable light, to show men the way of salvation. Let us learn what holy men of old, who spake as they were moved by the HOLY GHOST, say of her.

S. Paul tells us that "CHRIST is the Head of the Church, and He is the SAVIOUR of the body." (Eph. v. 23.) He then tells us of what body—"The Church, which is His Body, the fulness of Him that filleth all in all." (Eph. i. 22, 23.) Again, he speaks of the Church as "the household of GOD, built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief corner-stone," (Eph. ii. 19, 20;) and "the house of GOD, which is the Church of the living GOD, the pillar and ground of the truth." (1 Tim. iii. 15.) This last positive statement of S. Paul settles the point, that the *truth* is not just *what every one thinks so;* if it were, each man's own fancy or understanding would be the pillar and ground of the truth to *himself,* and as none ever think exactly alike upon all points, it is manifest that no two would agree as to what is the truth.

The Church is compared in Holy Scripture to the human body. The baptized are the members, CHRIST the Head. This body is universal, and cannot therefore be confined to one kingdom, nation, or language; so that when we speak of the Church, we mean that religious society, that mystical body, of which the great Shepherd and Bishop of souls is the Head. That the life of *every body,* and the preservation of every part of it, *depends upon* their connection with the head, there ca

be no doubt; so that if any member of CHRIST's Church ceased to communicate with CHRIST as the Head, that member must soon wither and decay. But, as in the human body, it often happens that there are diseased limbs, so in the Catholic Church there may be branches so diseased as to be almost incurable; and there may be others, laden with goodly fruit, that some daring hand will lop off and plant at some little distance from its parent stem, vainly dreaming that its own strength will support it; but, cut off from the sap that nourished it, separated from the roots which clung to the Rock on which it grew, its life becomes a vapour, so soon it vanishes away and is forgotten.

We have two states of the Church of CHRIST pointed out to us by S. Paul, "CHRIST loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25—27.) First, in a state of probation and trial, when she needed to be made holy and clean; secondly, in a state of glory, altogether holy, spotless, and triumphant. In that glorious state, the members of the Church will need no washing of regeneration, no repentance and forgiveness of sins; for they will be pure and holy, even as He their LORD and SAVIOUR is holy. In this present dispensation the members of the visible Church, *in* the world, but not *of* the world, are being made perfect; looking, "according to His promise, for new heavens and a new earth, wherein dwelleth righteousness," (2 S. Pet. iii. 13;) living in unseen, but not the less real because unseen, communion with the invisible Church; the members of which, already made perfect through faith and suffering, having finished their course, and departed this life in a sure and certain hope of a joyful resurrection, are now enjoying

that rest of which "the voice from heaven" spoke, saying, "Write, Blessed are the dead which die in the LORD from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

When our LORD was about to found His Church on earth, He used the emphatic words, "Repent, for the kingdom of heaven is at hand." (S. Matt. iv. 17.) That the kingdom of heaven was meant to signify the Church in its present state, we learn from the parables of "a certain king which made a marriage for his son," (S. Matt. xxii.,) and "the net that was cast into the sea and gathered of every kind," (S. Matt. xiii.;) and these parables teach very plainly that good and evil will be mingled together in the Church until the end comes.

That the Church is an outward and visible body is clearly proved by the single text, "If he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." (S. Matt. xviii. 17.) When to this we add the fact, that the word which in English is rendered "Church," means, in Greek, "the called," and that it is written, "Many are called, but few chosen," the testimony of the Scriptures is so conclusive on this point, that we have to remember what is in the heart of man, ere we can realize the strange truth that there are scoffers and unbelievers.

Again, there are those who will not allow that some of the means of grace, offered to us in the Bible, are to be found only in the Church, and yet the HOLY SPIRIT, when teaching us the way of salvation, in the Bible, leads us into the Church; for He says, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit," (1 Cor. xii. 13;) *and the purposes* for which we are baptized into that *one body, the* Church, are shown to us—that we

"speaking the truth in love, may grow up unto Him in all things, which is the Head, even CHRIST," (Eph. iv. 15;) and, "The LORD added to the Church daily such as should be saved." (Acts ii. 47.)

When will man leave off reasoning and cavilling, and walk in the lowlier but wiser and better way in which faith and obedience will lead him? Then, and not till then, will the "Word" be indeed a light in his path and a lamp unto his feet; then, and not till then, will he feel that time was given to him to make a better use of, than to spend in vain and idle disputations. The light that emanates from the inspired writings enables even mortals to gaze with the eye of faith on the scenery of the eternal world; and a glimpse of the heavenly country makes us turn from the fading beauties of earth as things with which we shall shortly have nothing to do. Worthless and insignificant are the honours of this world, unless they are made to minister to GOD's glory. Little does it matter to the soul that is drawing nearer to GOD, whether the body it tenants toils for a few brief years in poverty, enduring the contempt of a cold and calculating world, or, surrounded by honours, it reposes on the lap of prosperity.

The last moment of time allotted to each sojourner on earth arrived, and each must go to his appointed place. The monarch will leave his throne, and the slave his lashed and tortured prison-house of flesh; each, if he have walked worthy of the vocation wherewith he was called, to receive a crown that fadeth not, and whose beauty shall never grow dim. The victorious martyr at the stake, the repentant felon at the galleys, the high-born, carefully-tended child of wealth, and the orphan in the poor-house, shall alike be clothed in the same goodly vestments, even the robe washed and made white in the Blood of the Lamb; and this world, as it now is, its joys and its sorrows, its pleasures and its temptations, shall pass away, and if re-

membered be remembered only to add deeper fervour to the feelings of gratitude to Him Who redeemed us, and purchased for us that far more exceeding and eternal weight of glory, that higher and nobler inheritance which He has promised to them that love Him, and who look for His appearing.

Among the marks by which the true Church may be known, are soundness of doctrine, and Apostolic discipline. The first consists in holding the faith of the Apostles, without addition or subtraction; the second, in the due administration of the sacraments according to CHRIST's ordinance, by those who are lawfully called and sent, and by following in all things the rules and practice of the Apostles, as enjoined by the Church.

The Sixth Article of the English branch of the Catholic Church says, "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Thus the Church submits her teaching to the only test that can prove its purity, and cares only to shine in the light of GOD's Word. Surely such a Church must be a safe keeper and expounder of Holy Writ! Let us thank GOD that we have this mighty barrier against the tide of man's presumptuous reasoning and self-sufficient, speculative theories; against the rash perversions of the visionary fanatics who choose to start some fashion of their own in the interpretation of Scripture; against the setting up of systems which might reduce every single text of inspired truth to a mere mystical absurdity.

The world grows old and proud, and while angels and archangels lie prostrate, lost in adoring wonder at the perfection and power of Him Who willed them into being, man attempts to sound the wisdom of the Infinite by the line of human reason, and assigns bounds

to Omnipotence. Who can measure the presumption and folly of man? Could he count the grains of sand upon the sea-shore, he would still be as far as ever from numbering the everlasting days of JEHOVAH. Could he measure the space in which the planets roll, he would still be unable to penetrate the unfathomed depths of GOD's judgments or the illimitable ocean of His love. And if it be so, shall one man, or one body of men, uninspired, presume to say that he has brought to light and set in the only true system, (meaning his own) all the jewels from the rich mine of Scripture; and while setting a higher or a lower value upon some, that he has fixed each in its right place? Fallible man, in attempting such a work, must err. The great Builder and Maker of all things alone knows where to place each stone that shall help to build up His spiritual temple; and He alone knew where to set the jewels that adorn His Church. Those only then, can be sound members of CHRIST's Church who receive the truths set forth in His revealed will just as they are, and in the order in which He has placed them, without adding to them or subtracting from them; but as a tree is known by its fruits, so is the Church by her works. The life-giving principle, faith in CHRIST, is not sufficient, for "faith without works is dead," and the practice as well as the faith of the Apostles is necessary to the existence of the Church. Hence we look carefully to see that all springs from that root of godly discipline, the Apostolic Succession; for we believe that Episcopal ordination, conferred by the Apostles on the first Bishops, handed down from Bishops to Bishops throughout the whole Church for fifteen hundred years, is the only lawful ordination, inasmuch as we have no intimation, either in Scripture or in history, of Elders *or Presbyters* having received the power to ordain; or *to administer the* Sacraments without Episcopal ordination.

When our LORD was on earth, He chose certain men to be the guides and teachers of others. We are told that "He called unto Him His disciples, and of them He chose twelve, whom also He named Apostles." (S. Luke vi. 13.) This text clearly distinguishes between the follower or disciple, and the Apostle or messenger of CHRIST; "him who is taught in the word," and "him that teacheth." The Scriptures tell us of three orders of ministers, viz., Bishops, Priests, and Deacons; and ancient authors testify to there being these three orders in the Church from the Apostles' time.

We learn the office of a Bishop in S. Paul's Epistle to Titus, whom S. Paul, himself an Apostle, consecrated the first Bishop of the Cretians. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." (Titus i. 5.)

We read of the second order of the ministry in the "Acts of the Apostles." "And the Apostles and Elders came together for to consider of this matter. Then pleased it the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas." (Acts xv. 6, 22.) S. James teaches us a part of the office of Elders, "Is any sick among you? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the LORD." (S. Jas. v. 14.) But the chief office of a Priest or Elder is to offer the Sacrifice of the Blessed Body and Blood of CHRIST and to communicate it to the people.

Of the third order we read, "Let these also first be proved; then let them use the office of a Deacon, being found blameless." (1 Tim. iii. 10.)

These texts prove the three orders; and till about three hundred years ago, nobody ever dreamed of the possibility of a Christian ministry, except in these three *orders.* That an inward call to the ministry without

to Omnipotence. Who can measure the presumption and folly of man? Could he count the grains of sand upon the sea-shore, he would still be as far as ever from numbering the everlasting days of JEHOVAH. Could he measure the space in which the planets roll, he would still be unable to penetrate the unfathomed depths of GOD's judgments or the illimitable ocean of His love. And if it be so, shall one man, or one body of men, uninspired, presume to say that he has brought to light and set in the only true system, (meaning his own) all the jewels from the rich mine of Scripture; and while setting a higher or a lower value upon some, that he has fixed each in its right place? Fallible man, in attempting such a work, must err. The great Builder and Maker of all things alone knows where to place each stone that shall help to build up His spiritual temple; and He alone knew where to set the jewels that adorn His Church. Those only then, can be sound members of CHRIST's Church who receive the truths set forth in His revealed will just as they are, and in the order in which He has placed them, without adding to them or subtracting from them; but as a tree is known by its fruits, so is the Church by her works. The life-giving principle, faith in CHRIST, is not sufficient, for "faith without works is dead," and the practice as well as the faith of the Apostles is necessary to the existence of the Church. Hence we look carefully to see that all springs from that root of godly discipline, the Apostolic Succession; for we believe that Episcopal ordination, conferred by the Apostles on the first Bishops, handed down from Bishops to Bishops throughout the whole Church for fifteen hundred years, is the only lawful ordination, inasmuch as we have no intimation, either in Scripture or in history, of Elders *or Presbyters* having received the power to ordain; or *to administer the* Sacraments without Episcopal ordination.

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an outward appointment from those who now sit in the seat of the Apostles is not sufficient we may be very sure, for S. Paul declares that "no man taketh this honour" of the priesthood "unto himself, but he that is called of GOD as was Aaron." (Heb. v. 4.)

Thus we have the plan of the Church in reference to her ministry as set forth in the Bible, and as it has always been carried out in the Catholic Church; and her children give heed to S. Paul's warning, "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." (2 Thess. ii. 15.) "As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." (Gal. i. 8, 9.) "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in CHRIST JESUS." (2 Tim. i. 13.) "Let us hold fast the profession of our faith without wavering." (Heb. x. 23.) S. Jude also tells us, "earnestly contend for the faith which was once delivered to the saints."

If GOD had not intended that men should keep these commandments, He would most surely never have given them; nor would He have told them to shun "strifes, seditions, and heresies," had He not known that every member of CHRIST, by using the grace offered to him, could avoid them. From a disbelief in the vital doctrine of Apostolic succession results the sin of schism. Pride and self-righteousness are the roots of this mighty evil, and the heart of man is a soil in which those roots will grow and flourish, unless the grace of GOD enables him to overcome them when first the young shoots appear, and faith and humility are planted in their stead.

The duty of union and harmony, both of doctrine and worship, is most plainly stated in Holy Scripture.

*1st. As concerns* the "two Sacraments generally ne*cessary to salvation.*" "We being many are one bread,

and one body; for we are all partakers of that one bread." (1 Cor. x. 17.) "As many of you as have been baptized into CHRIST, have put on CHRIST. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in CHRIST JESUS." (Gal. iii. 27, 28.)

2ndly. As to general doctrine and discipline. "Let us walk by the same rule, let us mind the same thing." (Phil. iii. 16.) "Now I beseech you, brethren, by the Name of our LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. i. 10.)

Lastly. We are warned of the sin of neglecting these precepts, and we are forbidden to hold communion with those who do so. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our LORD JESUS CHRIST, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. xvi. 17, 18.) "Now we command you, brethren, in the Name of our LORD JESUS, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us." (2 Thess. iii. 6.) S. John, the beloved disciple, he who wrote of love, even he says on this subject, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him GOD speed; for he that biddeth him GOD speed is partaker of his evil deeds." (2 S. John 10, 11.)

Very solemn words are these. Many hear them—few in these days grasp their meaning. "Having eyes, they see not: and hearing, they do not understand." *Nevertheless, the* Word of GOD stands secure, handing *down from* generation to generation, the unerring marks

by which all men may know the Church of the living God, in which are the appointed channels ordained to convey God's blessings to man. What she has been, that she is now, and will be always—and for the *material* building,

> "Long be our fathers' temple ours;
> Woe to the hand by which it falls;
> A thousand spirits watch its towers,
> A host of angels guards its walls."

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